
T W O
L E T T E R S

To the Right Honourable

The Lord Viscount *Townshend*:

S H E W I N G

*The Seditious Tendency of several late Pam-
phlets.*

LETTERS



The Lord Viscount Torrington;

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of several late Pamphlets;

More particularly of,

A Review of the Lutheran Principles, by Tho. Brett, L. L. D. Rector of Betteshanger in Kent;

A N D O F,

A Letter to the Author of the Lutheran Church, from a Country School-boy.

By a Presbyter of the Church of England.

L O N D O N,

Printed; and Sold by R. BURLEIGH in
Amén-Corner. 1714. Price 6d.

TWO

LETTERS

To the Right Honourable

The Lord Viscount Townshend :

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A Review of
written by the Rev. L. D. Rector
of Barchingham in Kent ;

AND OF

A Letter to the Author of the Last
Chapel, from a Country School-boy.

By a Presbyter of the Church of England.

LONDON

Printed; and sold by R. BARNES in
St. Paul's Church-yard, 1714. Price 6s.

My LORD,

AS it is the Duty of every good Subject, to advertise their Superiors of any Danger they at any time are conscious may threaten the Welfare of their Country; so I presume to take the Liberty of acquainting your Lordship with what I conceive does so in a great Measure at this Time, *viz.* The spreading of libellous Stories about the Nation, insinuating the Danger of the Church and State, and creating Discontents and Jealousies among the People.

I need not lay much Stress upon the *Half-penny Libels* (*) which have of late been industriously cried about the Streets, in order to infuse Jealousies into the Minds of the People, and revive the seditious Clamour of the *Danger of the Church*, which some time since set the Nation in so terrible a Flame, scarce yet fully extinguished: But I cannot avoid taking Notice to your Lordship of one of an uncommon Strain, published with the Author's Name to it, which however published in the most open Manner imaginable, and frequently advertis'd in most of the publick News-Papers, and become the Topick of common Conversation, has not met with

(*) 1. Strange News from St. James's, or the Beef-eaters last Supper. 2. *Æsop* in Mourning. 3. Stand fast to the Church, or no Presbyterian Government. 4. Trick for Trick. 5. Fair and softly, don't drive *Jehu* like. 6. Where are our Bishops now? 7. The State-Gamester, or the Ch. of E. sorrowful Lamentation. 8. A new Lord to the old Lordship, or the D. of M---h turn'd out. 9. *Legion's* Advice to the People of Great Britain. 10. The Duke of Ormond's and the Lord Bolingbroke's Vindication. 11. The Duke of Ormond's Impeachment. 12. The Duke of Marlborough's Cavalcade. 13. No Lord Protector, or the Duke's Design defeated. 14. The Whig's Address.

as yet the least Animadversion from the Press. It is entitled,

A Review of the Lutheran Principles, shewing how they differ from the Church of England; and that Baron Puffendorf's Essay for uniting of Protestants, was not design'd to procure an Union between the Lutherans and the Church of England, as is insinuated in the Title of the late Edition of that Book. In a Letter to a Friend. By Thomas Brett, L. L. D. Rector of Betteshanger in Kent. And printed for Henry Clements at the Half-Moon in St. Paul's Church-yard, 1714. 8vo. Price 6 d.

The Author hereof, my Lord, is one who has of late remarkably signaliz'd himself in the modern Attempts of reconciling the Church of England to the Church of Rome, by endeavouring to prove that the Doctrines of the latter have been very much misrepresented, and that the Doctrines of Confession and Absolution, the Sacrifice of the Eucharist, and the Independency of the Church on the State, (which have in a great Measure tended to advance the Usurpations of the Romish Priesthood to that Pitch of Arrogance it has arrived to of late) are not only Tenets void of ill Consequences, and no ways dangerous, as they have been represented and demonstrated to be, but even no other than the Doctrines of the Church of England; and has in his late Treatises of *Lay-Baptism* endeavour'd to prove, That there are no Christians, i. e. none that have been validly baptiz'd, but such as belong to the Communion of the Church of Rome and the Church of England; by which the Cause and Interest of a Popish Pretender has been very much advanced of late amongst us, as they were, I doubt not, first of all calculated for this very Purpose, the first and chief Promoter of them having frankly declared, when asked why he did not take holy Orders, That he did intend it as soon as the King (meaning, no doubt, the Pretender) should come home: And it was almost become a Question among many, Whether it was fitting our Crown

Crown should be settled on Persons that were *no Christians*, meaning the King and the Royal Family.

How far these Notions had carried many Englishmen, is evident from the following Letter, wrote but a little before Her late Majesty's Death to an English Gentleman of great Worth and Probity, and sufficiently distinguish'd in all the Protestant Countries of *Europe* for his indefatigable Zeal in promoting of Piety and Charity, and a hearty Union amongst Protestants against the growing Encroachments of Popery, at that Time at *Hanover*.

S I R,

SINCE the several Journies you have made into these Parts, have given us an Opportunity of having the Honour of being acquainted with you, and of conversing very freely with you, we have observed so much Sweetness in your Conversation, as well as Knowledge in your Discourse, such Integrity of Principles and Probity of Manners, and so much Generosity in your whole Behaviour, and, in a Word, such a Zeal for Works of Piety, and especially for every thing that concerns the Protestant Religion in general, that we are easily perswaded we shall not offend you in taking the Liberty to address our selves to you, in order to open our Bosoms to you on the Subject of the strange Conduct which several Englishmen who have travelled hither have shewn, especially since the passing of the *Bill against Occasional Conformity*.

Before that Time, we had the Comfort of seeing the English Gentlemen of every Rank and Condition come to our Assemblies, hear our Sermons, and partake of the holy Sacrament with us, whenever any Occasion offered it self; and we can say that the Church of Christ was thereby edified and comforted, and there was no one amongst us who did not from the Bottom of his Heart bless God for it.

But

' But since the aforementioned Bill pass'd, the Case
 ' was altered. It seems that our Religion has been
 ' since that quite changed, and become entirely dif-
 ' ferent from what it was before. The English have
 ' not now that Charity for us which they shew'd be-
 ' fore ; they abhor coming to our Churches, and
 ' our holy Offices are odious to them ; and they
 ' think they should commit an unpardonable Sin,
 ' should they receive the holy Sacrament from a
 ' Minister on this Side the Water.

' We thought at first, Sir, that this *Bill* concern'd
 ' none but such as liv'd in *England*. In this Case we
 ' have nothing to object, we cannot pretend to li-
 ' mit the Power of that *August Parliament*, which o-
 ' therwise has made several wise Laws for the Pre-
 ' servation of the Religion establish'd by Law. But
 ' we are grieved to see, that it should extend to e-
 ' ven Persons that profess the Protestant Religion in
 ' foreign Countries. The Papists are pleas'd at it,
 ' and take Occasion from thence to insult us as if
 ' we differ'd in our Principles, even us, who have
 ' always look'd upon the Religion of *England* as the
 ' same with ours with relation to Principles. Those
 ' who are called *Lutherans* are offended thereat, the
 ' Learned amongst them well knowing what Agree-
 ' ment there is among the *reformed Churches* and the
 ' *Church of England* as to Articles of Faith, which
 ' all amongst us are ready to seal with their Blood:
 ' So far are they, Sir, from suppressing Schism
 ' hereby, that they visibly promote it: Instead of
 ' lending a helping Hand to a truly Christian Uni-
 ' on, they break the very Ties of Christian Char-
 ' ity. Popery, against which we ought to bend our
 ' united Forces, increases, and is strengthen'd by
 ' this Disunion amongst us ; and we cannot but tell
 ' you, Sir, That this Behaviour of one Party of your
 ' Nation, weakens, amongst a great Number of
 ' Protestants, that perfect Confidence which they
 ' had in one another before.

We

‘ We are willing to do that Justice to the first Pro-
‘ moters of this Bill, as to believe that this was not
‘ in their Intention; but these have been the real
‘ Consequences of it, because we daily see and
‘ hear them here: We judge, as you well know,
‘ Sir, of things by their Effects, and not by their
‘ Intentions.

‘ If it were proper to give you here the Sentiments of one of the greatest Princesses of *Europe*, and who was accustomed to form the truest Judgment of things, you well know that we mean the Princess *Sophia*, our *Electress of glorious Memory*; we can tell you that we have heard her many times lament these Distinctions, which she thought *scandalous*, and the little Regard which they had in *England* for the Protestants here; She, who had however as much Veneration and Respect for the *Church of England* as any one in the World. She beheld with Grief the Influence which this *Bill* had beyond Sea, as the greatest Mischief that could befall the Reformation. Cannot God then, said she, be worship’d any where but in *England* only? Have the calling on his holy Name and the singing his divine Praises, no Efficacy from any other Mouth than that of an Episcopal Minister? Must every particular Person who shall have Occasion to come into this Country, either to satisfy his Curiosity, or for other Reasons, have an *Episcopal Minister* to attend him, or else be constrain’d to live whole Years without frequenting any publick Worship? She had Examples of this before her when she said this; and we are sure, Sir, you have seen many of them, and in many Places in your Travels in *Switzerland* and *Germany*. Is there no Salvation to be had, added that great Princess, but in saying the *Common-Prayer*? We know how much she admir’d the Beauty of it, she own’d she was edified by it; but she could not bear that the Worship, Ceremonies, and Liturgies of other Pro-

B

‘ testant

' testant Countries, which so many considerable
 ' Persons had formerly seal'd with their Blood, and
 ' which still contribute to the Consolation and Edi-
 ' fication of so many of the Faithful, should be de-
 ' spis'd.

' We might urge many more Reasons on this
 ' Point, which is the Subject of our just Grief: But
 ' what we have taken the Liberty to tell you, may
 ' be sufficient for one who has so much Penetration
 ' and Light as you have. We are unwilling to make
 ' this Letter longer, it has already exceeded its due
 ' Bounds. What comforts us, Sir, is, That we are
 ' perswaded there are in *England* an infinite Number
 ' of good Persons and worthy Prelates, who have
 ' done what they could to prevent these Matters go-
 ' ing so far: And we doubt not, Sir, but seeing the
 ' Charity you are inspir'd with, and the many con-
 ' siderable Friends of Distinction that you have in
 ' your Country, that you will do your utmost to re-
 ' dress these Mischiefs. We will not presume to sug-
 ' gest to you the Means of doing it; you know
 ' what are fit better than we. As we have already
 ' observ'd to you, that this *Bill* was made for the
 ' English Nation only, and not for foreign Coun-
 ' tries, we are perswaded that the Bishops will make
 ' no Scruple of making an authentick Declaration,
 ' to the End that no one may pretend Ignorance.
 ' This will not a little contribute to calm the Minds
 ' of abundance of Persons who have been alarmed,
 ' as you have seen here and elsewhere. Whenever
 ' we beseech God in our Congregations to advance
 ' the Protestant Religion, we do not exclude the
 ' Church of *England*, but on the contrary we have
 ' always, and do still, look upon it as the surest
 ' and firmest Bulwark against Popery. Moreover,
 ' when we pray to God in Behalf of the Protestant
 ' Religion in general, we pray to him also in parti-
 ' cular for all Persons who, like you, Sir, interest
 ' themselves with so much Zeal in whatever may
 ' contribute

‘ contribute to the Encrease and Advancement of
 ‘ his Glory in the World; and we are glad we
 ‘ have this Opportunity of assuring you that we
 ‘ are with the utmost Respect,

Hanover, Aug. 6.

S I R,

1714.

Your most Humble and
 most Obedient Servants,

La Bergeriè, formerly Chaplain to the late
Electress of Brunswick Lunenbourg,
 and Pastor of the French-Reformed Church
 at Hanover.

M. Noltenius, formerly Chaplain to the late
Electress of Brunswick Lunenbourg,
 and Pastor of the High-Dutch-Church
 at Hanover.

It might reasonably, My Lord, have been thought;
 that the King's peaceable Accession to the Crown
 would have put an End to all Controversies of this
 Nature; and that no one would have henceforward
 presum'd to have insinuated, even in Conversation,
 much less in Print, that the King and the Royal Fa-
 mily were no Christians; or to have suggested that
 the Church of England could be in Danger under a
 Prince bred up in the Lutheran Communion, as this
 Author has thus publickly done; and likewise some
 of his Brethren in Iniquity from the Pulpit at Dublin,
 who have been suspended for it by his Grace the
 Archbishop of Dublin. Nay, it has been credibly
 reported that the same has been intimated from the
 Pulpit at White-Chappel, and other Places.

On the Contrary, All Parties amongst us seem'd
 to be well satisfy'd and easy under His Majesty's Go-
 vernment. The Dissenters hop'd, from His Majesty's
First Declaration in Council, to enjoy henceforward
 that Indulgence which the Law had given them, with-

out any Fear of Molestation by any future Bills le-
vell'd against their *Liberty of Conscience*, under pre-
sence of Securing the *Church of England*: And the
best Members of the *Church of England* seem'd like-
wise to be made perfectly Easy, not only by the
King's Gracious Assurances of Protecting and De-
fending it, in his Answers to the *Addresses* of the *Uni-
versities* and the *London Clergy*, but by *Two Treatises*
said to be written by a *Gentleman-Commoner* of *Mag-
dalen-College* in the *University of Oxford*, wrote on Pur-
pose to shew the *Conformity* of the *Lutheran Churches*
to the *Church of England**; and particularly by the
Epistle Dedicatory of a Sermon preach'd in April
last at *Hanover*, by Dr. Lombard, Fellow of *St. John's
College* in *Oxford*, † to the *Prince of Wales*, extolling
His and the *Royal Family's* Zeal and Veneration for
the Worship of the *Church of England*, of which he
has declar'd he was an Ear-witness at *Hanover*.

Nay, The Lovers of the *Church* were not only
satisfied that the *Church* would be Secur'd under His
Majesty's Administration, but were willing to hope
that the King might be Able to bring about a Long-
wish'd for, and Long-labour'd Union among Prote-
stants, and especially those call'd *Lutherans* and *Cal-
vinists*, both which have on all Occasions express'd a
mighty Veneration for the *Church of England*.

This it seems induc'd the Reverend Mr. Dorrington
to order, or at least to give Leave to his Book-
seller*, to prefix a New Title to a Book which he
Publish'd some Years since upon this very View:
The Title he then gave it was, *The Divine Feudal
Law or Covenant with Mankind represented, together with
Means for the Uniting of Protestants. In which also the
Principles of the Lutheran Churches are Stated and De-*

* Sold by J. Morphew.

† Printed at Oxford, and Sold by J. Knapton, in St. Paul's
Church-Yard.

* Mr. Wyat.

fended; by Samuel Baron Puffendorf. Translated from the Latin, &c. But the Title given to the Remainder of that Impression, and to the Second Edition of it just now come out, is,

A View of the Principles of the Lutheran Churches, Shewing how far they agree with the Church of England; being a Seasonable Essay for the Uniting of Protestants, upon the happy Accession of His Majesty King George to the Throne of these Kingdoms; translated from the Latin of the Baron Puffendorf.

This, Dr. Brett tells his Friend whom he brings in, acquainting him in Conversation it was advertis'd in a News-Paper, and asking him whether he had seen it, or knew the Intent of it; and expressing his liking the Design of Uniting Protestants, and his Thoughts that the Publication of it was very Seasonable; and his Hopes that the King's Accession to the Crown, might promote a Union between the Lutherans and the Church of England, on Account of the Agreement between them in many Particulars of Ceremonies and Publick Worship. After this he proceeds to shew, in how many Instances the Lutheran Churches and the Church of England differ from one another, and how impracticable such a Union, as he would make his Friend suggest might probably be effected by the King's Accession to the Crown, was, even upon the Principles laid down by the Baron Puffendorf himself; and how unreasonable it was to have any Alterations made in our Ecclesiastical Constitution towards promoting such an Union, as he would make his Friend seem willing to hope for and desire, in order to accomplish such a desirable Union, when His Majesty's ready Conformity to the Church, has cut off all Grounds for any Suggestions of that Nature.

As to what should induce the Doctor to publish this Libel at this Time, is not easily to be imagin'd. He cannot well be thought to have published it as a Reflection on the Weakness of Mr. Dorrington's Judgment,

ment, or to asperse and villify him who has on all Occasions shewn himself as zealous for the *Church*, and by his last extraordinary Performance (*) as zealous for the *Tory Interest* too, as the Doctor himself: I should rather think, my Lord, that it was intended to have been publish'd much sooner, to prevent, if possible, His Majesty's Accession to the Crown; but being delay'd too long, was now sent abroad to promote an *After-Game*.

I shall not at present, my Lord, divert any of your Lordship's Time, which is so usefully employ'd in the Service of your King and Country, by shewing your Lordship how practicable such an Union is, notwithstanding all the Doctor has said to the contrary, and that without making the least Alteration in the Constitution of our Church; and how grossly and maliciously he has misrepresented the *Lutheran Churches*, and the *Church of England* also. This I shall do when the unsettled State of the Nation is perfectly restored, and when your Lordship shall be at Leisure to attend the Examination of Matters of such a Nature: Tho' I cannot omit reciting to your Lordship a remarkable Passage out of the learned Bishop of *Sarum's* Life of Bishop *Bedel*, 8vo, 1685, which shews how ready *Lutherans* are to conform to the *Church of England*, when no Advantages are offered them which might be suspected as a Matter of Temptation thereunto; tho' the Doctor would in this Libel insinuate, That the Settlement of our Crown on His Majesty and the Royal Family, was the Motive of their conforming against their Inclinations and Principles. 'As he had great Zeal,

(*) The true Foundation and Submission to His present Majesty King *George* stated and confirmed, and the late happy Revolution vindicated from the black and odious Colours by some cast upon it, [viz. Resistance] in an Epistle to his Parishioners, especially the Freeholders, and those of the County of *Kent*; written for their Direction in the next Election of their Representatives in Parliament. Printed for J. Morphew. Price 6d.

says my Lord of Sarum, ' for the Purity of the Chri-
 ' stian Religion, in Opposition to the Corruptions
 ' of the Church of *Rome* ; so he was very mode-
 ' rate in all other Matters that were not of such
 ' Importance. He was, *adds he,* a great Supporter
 ' of Mr. *Dury's* Design of reconciling the *Lutherans*
 ' and the *Calvinists* ; and as he directed him by ma-
 ' ny learned and prudent Letters that he wrote to
 ' him on that Subject, so he allowed him 20 l. a
 ' Year in order to the discharging the Expence of
 ' that Negotiation, which he paid punctually to
 ' his Correspondent at *London*. And it appeared
 ' by his managing of a Business that fell out in *Ire-*
 ' *land*, that if all that were concerned in that Mat-
 ' ter had been blest with such an Understanding
 ' and such a Temper as he had, there had been no
 ' Reason to have despaired of it. There came a
 ' Company of *Lutherans* to *Dublin*, who were a-
 ' fraid of joyning in Communion with the Church
 ' of *Ireland* ; and when they were cited to answer
 ' for it to the Archbishop's Consistory, they desired
 ' some Time might be granted them for consulting
 ' their Divines in *Germany* ; and at last Letters were
 ' brought from thence concerning their Exceptions
 ' to Communion with that Church, because the
 ' Presence of Christ in the Sacrament was not ex-
 ' plained in such a Manner as agreed with their
 ' Doctrine. The Archbishop of *Dublin* sent these
 ' to our Bishop, that he might answer them ; and
 ' upon that he writ so learned and so full an An-
 ' swer to all their Objections, and explained the
 ' Matter so clearly, that when this was seen by the
 ' *German* Divines, it gave them such entire Satisfac-
 ' tion, that upon it they advised their Countrymen
 ' to join in Communion with the Church : For
 ' such, *adds the learned Bishop of Sarum,* is the Mode-
 ' ration of our Church in that Matter, that no po-
 ' sitive Definition of the Manner of the Presence
 ' being made, Men of different Sentiments may a-
 ' gree

agree in the same Acts of Worship, without being obliged to declare their Opinion, or being understood to do any thing contrary to their several Perswasions.

I might, my Lord, add here several Encomiums which have been given by *Lutherans* of the greatest Credit and Learning, of our most excellent Church; and shew how our *Ecclesiastical Constitution* has been proposed on both Sides as the properest Centre of Union between the *Lutherans* and *Calvinists*, in the late Attempts made for that pious Purpose by the indefatigable Endeavours of the late excellent King of *Prussia*.

But I shall put off the doing this to a more convenient Opportunity, and observe nothing further to your Lordship at present on this extraordinary Piece, than the manifest ill Tendency it has towards the disturbing the Peace and Quiet of His Majesty's Government, and towards the alienating the Affections of His Subjects from him, by insinuating (for I make no Doubt but the Conference he mentions as the Occasion of this Libel, is a Fiction of his own Brain) what I have heard already publicly given out by disaffected Persons, (1.) That *Alterations* are likely to be suddenly made in the *Constitution of the Church*; and to infuse into the Minds of the People new Jealousies of the *Danger of the Church*: (2.) And what is already infus'd into the Minds of the Vulgar, as if the *English* were design'd by Degrees to be remov'd from their Places, and *Foreigners* put into their Rooms, notwithstanding the *Acts of Settlement* have so effectually secur'd the Possession of all Offices of Honour and Trust to Natives of *Great Britain* and *Ireland* only, and which several subsequent Acts have confin'd to *Members of the Church of England alone*.

These, my Lord, I presume are the Views which the Author of this Book must have had in publishing it in so open a manner; and I humbly submit it to
your

your Lordship, whether the great Post which His Majesty has, as a just Reward of your past Services for him and your Country, put you into, does not empower as well as oblige you to prevent the Mischiefs which, 'tis to be feared, will soon follow, if Books and Libels of such a dangerous Tendency be suffer'd any longer to pass without such Censure and Punishment as they deserve. And that these Suggestions may not appear invidious and groundless, I beg Leave to support them, by reciting to your Lordship some few Passages out of it, which I humbly conceive sufficiently shew the seditious Intent of it.

In Pag. 6. He recites a most invidious and very improbable Story, ' That the *Lutherans* are such Enemies to the *Calvinists*, or those who call themselves the Reformed [of which Number they have always accounted the Church of England] that they hate such as bad as a *Turk*; and that in the great Church of *Leipsick* in *Saxony*, *Luther's* own Country, they have the Pictures of the *Devil*, *Ignatius Loyola* the Founder of the *Jesuits*, and *John Calvin*, all in one Frame, with this Subscription, **THE THREE GREAT ENEMIES OF CHRIST AND THE CHRISTIAN RELIGION.**

If, my Lord, this Story were true, 'twere by no means decent to be told at this Juncture; but if false, as I have great Reason to believe, it aggravates the Scandal of endeavouring to alienate the Affections of the People from any Person bred up in that Communion.

In Pag. 7. he would insinuate as if his Majesty conformed to our Church by way of Necessity, and not of Choice, by saying, ' That whatsoever His Majesty's Religion was whilst he was Elector of *Brunswick*, now he was King of *Great Britain* he was obliged by Act of Parliament to join in Communion with the Church of *England*.

In *Pag.* 17. he asserts, in order to make the wider Difference between the Church of England and the Lutheran Churches, he declares it evident, 'contrary to the Sentiments of the most Learned Writers on all Sides, that the Lutherans have no Bishops; that their Superintendents, if it be granted that they have any Orders at all, are only meer Presbyters, and consequently are as meer Presbyterians as the Calvinists themselves; and that they cannot be esteem'd by us Christian Churches or Societies.

And to carry on our Prejudices against the Lutheran Religion, he declares, *Pag.* 40. 'That the Lutherans are, in the Case of the Sacrament, as far from the Doctrine of our Church as the Papists, and may easily believe even Transubstantiation it self.

And for fear we should not be yet sufficiently incensed against the Lutherans, he repeats it in *Pag.* 43. 'That they are strict and rigid Presbyterians, and have as little Agreement with the Doctrine and Discipline of the Church of England as the most zealous Calvinist.

In *Pag.* 46. he affirms, 'That it may be yet a Question, which the Lutherans would rather chuse to be united with, the Papists or the Calvinists? by which Term of Calvinists he owns the Church of England to be included.

In the *Postscript* he asserts, 'That the Lutherans have cast out as Apocryphal several Books of the New Testament, misciting for Proof thereof *P. Paul*, and the celebrated *Chemnitius*, whom he here and elsewhere calls the Superintendent of Brunswick. Whereas it sufficiently appears from their Bibles and publick Articles of Faith, that they have the same Canon of Scripture as the Church of England has.

But after all; the true Reason as I conceive of his being so angry with the Lutherans, is what in *Pag.* 50. he cites from *Gerard*, 'That they hold it an absurd and erroneous Opinion to teach, that Baptism is to be repeated absolutely or conditionally; since

since that effectually destroys the Doctrine of Re-baptization, which he has of late so earnestly labour'd to promote both from the *Pulpit* and the *Press*, and would invidiously suggest, 'as if the *Lutherans* differ'd from us in one of the very *Essentials* of *Baptism*, and thereby make it doubtful whether they have any true Baptism amongst them.

I shall only take Notice of one Thing further in his *Postscript*, which is his 'Caution to his Readers against being imposed upon by the Words *Protestant Religion*; an Expression which, he says, has of late been very frequent in the Mouths of a certain Party (meaning, I suppose, our *Dissenting Brethren*.) For if we confine that Name, adds he, to any one Sect, as the Word Religion in the singular Number seems to do, then in its proper genuine Sense it signifies the *Lutheran Religion*, because the *Lutherans* were the first who publickly, in a particular solemn manner, entred their *Protest* against the Corruptions of the Church of *Rome* (as he shews from *Osiander* they did) in the General Dyet of the Empire at *Spires* A. D. 1529, by which they obtained the Name of *Protestants*, being so called from that particular solemn *Protestation* made before all the Estates of the Empire, in such a manner as was never done by any other Church or Sect. But if, adds he, we take the Word Protestant in another Sense, and as it is commonly understood, to denote any Church, Sect, or Person, who openly protest against the Corruptions of the Church of *Rome*, then we cannot say the Protestant Religion in the Singular Number, but must say Protestant Religions in the Plural Number. For in this Sense the Word Protestant is only Negative, and does not denote of what Religion the Church, Sect or Party so called are, but only what they are not, viz. they are not *Papists*. And in this Sense not only the *Lutherans* and the *Calvinists*, but the *Anabaptists*, *Quakers*, *Muggletonians*, *Socinians*, *Deists*,

' nay, and Atheists, all may and do come under the
 ' Denomination of Protestants, as well as the Church
 ' of *England*. So that, adds he, to say the Prote-
 ' tant Religion in this Sense is nothing but Cant and
 ' Jargon, without any distinct proper Meaning;
 ' and to say, the Protestant Religion in a restrain'd
 ' Sense, to denote any one Sect of Christians, who
 ' may be called by that Name in a superemi-
 ' nent manner, as the first and most solemn Pro-
 ' testers against Popery, to whom the Name was
 ' given, on account of that particular Protestation,
 ' signifies no other than the Lutheran Religion,
 ' This, adds he, I thought convenient to observe to
 ' you, that you may take heed, lest you be im-
 ' posed on by a Name.

This, my Lord, is the Doctor's invidious Expli-
 cation of the Terms *Protestant Religion*, of which our
 Church has ever since the Reformation justly boasted
 herself, and accounted it her greatest Honour to have
 been the *Bulwark*; and I trust in God will be hence-
 forward much more so under the Administration of
 His Majesty, who has always justly gloried in his
 Zeal for supporting the Protestant Interest in *Eu-
 rope*; and, as he has already begun, will, I doubt
 not, continue to succour by his Interest, all Protef-
 tants, wheresoever they shall happen to be oppress'd,
 and to bring about that long labour'd Union of Pro-
 testants, if not in Doctrine, Worship, and Govern-
 ment, at least in a hearty united Zeal against their
 common Enemy, which the Doctor would by his
 odious Explication (which the most rigid Papist
 would hardly have given) make to be supporting the
 Cause of *Lutheranism*, *Calvinism*, *Anabaptism*, *Qua-
 kerism*, *Muggletonianism*, *Socinianism*, *Deism*, nay and
Atheism too, whereby, if he would not have us unite
 with the *Papists*, he would at least have us separate
 from all other Christians, and stand by our selves
 alone.

I hum-

I beg Leave to add one Remark more upon this libellous Pamphlet, *viz.* to take Notice to your Lordship how he would insinuate it to be the Duty of all the Church of England Clergy, to do what some *Boutefeus* have already begun, *viz.* To preach against the Errors of *Lutheranism*. And this he has done in the Title Page, by putting this Passage out of the *Form for ordaining Priests in the Church of England*;

Bishop. *Will you be ready with all faithful Diligence to banish and drive away all erroneous Doctrines contrary to God's Word?*

Answer. *I will, the Lord being my Helper.*

I humbly beg your Lordship's Pardon for giving you this Trouble, and your Leave to subscribe my self,

My LORD,

16 MA 61

London, Oct.

20. 1714

Your Lordship's most Obedient,

and most Humble Servant.

R. W.

A
SECOND LETTER

To the Right Honourable

The Lord Viscount Townshend,

I Beg Leave to second my Letter to your Lordship of the 20th ult. with an Account of some later Attempts to disturb the Peace of His Majesty's Government. An Insult of a very surprising Nature; which I cannot however think has entirely escaped your Lordship's Notice, is in the *Post-Boy* of *Thursday* the 21st ult. where, in the Account of the Solemnity of His Majesty's Coronation, we are told, That *when the Crown was put on his Majesty's Head, the Guns were fired at the Tower and in the Park, and also 41 from Mr. Jones's Wharf*; which being neither the Number of Guns planted on that Miscreant's Wharf, nor of any Repetition of them, was seditiously purposed to intimate, as if the dreadful Transactions of that and the succeeding Years were now beginning again; (which has likewise been the Subject of the Discourses of some *Boutefeus* from the Pulpit.)

This the Party was so presently aware of, and I suppose asham'd of, that in that very Night's *Evening-Post*, where the very same Account of the Solemnity of the Coronation was inserted, this *factious Witticism* was left out, as it was also in the following *Saturday's Weekly-Packet*, a Paper of as factious a Nature as the others.

To the same seditious Purpose there has been lately published a little Pamphlet for *J. Morpew*, entitled,

ted, *Presbytery the Pest of Society*; and as if the Title Page did not carry with it Insolence enough, the Publisher thereof has dedicated it to the King, and told him that the Dissenters from the Church cannot be good Subjects to him.

To the same factious and seditious Purpose does the Author of the *Weekly Packet* of Sat. Oct. 30. 1714. say, 'That the King stood on the Day of the Lord-Mayor's Show at the House of Mr. Taylor a Linnen-Draper and Quaker'; when the House of which he is the present Possessor had been customarily made use of by the Kings and Queens of *England* on such Occasions: and that Mr. Dan. Quare the Quaker is appointed the King's Watchmaker; thereby insinuating that Dissenters are the only Persons whom the King is likely to bestow his Favours upon.

I will not detain your Lordship by reciting any Accounts of Riots committed lately in several Parts of the Kingdom on this Score, nor of the Sermons that have been lately Preach'd, or the Psalms Sung at several Churches, in order to insinuate the Danger of the Church; but shall beg Leave just to acquaint you with some Provocations given thereto by some Bigotted Dissenters, who have publish'd some Virulent Treatises, not only against the Royal Family of the *Stuarts* in General, and Her late Majesty of blessed Memory in particular; but against all the former Kings and Queens of *England*, down to King *William* and Queen *Mary*; together with *Reasons* for Abolishing the 30th of *January* Fast, and for incapacitating the Clergy from intermeddling in Affairs of State.

Of the First Sort is,

1. *Ahab's Evil, a Funeral Discourse on a late Occasion from these Words, And Ahab the Son of Omri did Evil in the Sight of the Lord, above all that were before him; Printed for J. Moor in Fleet-street, 8vo. 1714. Pr. 6d.*

This,

This, My Lord, is one of the most Virulent Libels that ever was, or I believe could be publish'd against Crown'd Heads, and tho' probably at first intended against Her late Majesty, is levell'd against the whole Royal Family of the *Stuarts*, and particularly on K. *James I.* a very odd Way, methinks, of Complimenting His most gracious Majesty, by Villifying his Royal Grandfather and his Family; nay, so Impudent and Silly was the Publisher of it at first, as to tell the World in the Title Page, (which was stuck up in the publick Streets) that it was wrote by a *Dissenting Minister*; tho' a weekly Scribler; * who has in a very ample Manner vindicated King *James I.* from the Calumny of promoting the poisoning of Prince *Henry*, ascribes the Publication of it to the *Whigs* in general, which he brands with the odious and malicious Character of a *profligate Faction*, that are *Infidels* to every thing else but what they themselves invent, and are resolved to perpetuate Lies to all Posterity, and to banish Truth for ever.

Of the Second Sort is,

A Cat may look upon a King, being a faithful Transcript from the best Authorities of the Lives and Deaths of our Kings, from William the Conquerour, to James II. Printed in the Glorious Year 1714. Pr. 6d.

This, My Lord, is a ridiculous Collection, and in a great measure stuff'd with Falsities, of all the Infirmities of Life and Miscarriages of Government which have happen'd to our former Kings; a Libel first printed in the Reign of King *James I.* and now reprinted, with Additional Collections of the same Slandrous Nature to K. *Charles I.* K. *Charles II.* and

* The *Examiner* Numb. 3. from Sat. Nov. 6. to Wedn. Nov. 10. 1714.

K. *James II.*, which chiefly make the Subject Matter of *Abah's Evil*.

Of the Third Sort are,

- 1, *Reasons humbly offer'd to the Parliament for Abrogating the Observation of the Thirtieth of January, Printed for J. Baker in Pater-noster Row, 8vo. 1715. Pr. 6 d.*

This, tho' supposed to be wrote by a Bigotted Dissenting Minister, whose Heat and Virulence has been disclaim'd by the Generality of his Brethren, is imputed in a most invidious and Malicious manner by a Factious Weekly Scribler, * not to the Body of the Dissenters, tho' that wou'd be Unjust, but to the *Whigs* in General; who, however they may censure some unhappy Occasions that were given by King *Charles I.*, for Publick Discontents, which broke out at length into a most dreadful Rebellion, which ended in his fatal and never to be enough lamented Murder; yet they have been as just as the *Tories* themselves in expressing their Abhorrence of that Execrable and most Unparallel'd Murder, and in recommending the Example of the pious Martyr as a Pattern of true Piety and Christian Patience.

Nay, this was not it seems thought sufficient for the Publisher's Seditious Purpose, but to aggravate and increase our Animosities yet further, he, I suppose, has reprinted one of the most Virulent Libels that ever were publish'd against K. *Charles I.* *Viz.*

K. *Charles's Case, or an Appeal to all Rational Men concerning his Tryal at the High Court of Justice, being for the most part that which was intended to*

* *The Examiner* Numb. 1. from Wedn. Nov. 2. to Sat. Nov. 6. 1714.

have been deliver'd at the Bar, if the King had Pleaded to the Charge, and put himself upon a fair Tryal; with an Additional Opinion concerning the Death of King James, the Loss of Rochel, and the Blood of Ireland. By John Cook, of Gray's-Inn, Barrister. Printed for J. H. a Friend to legal Monarchy, but an Enemy to a monarchical Tyranny, in the glorious Year 1714. 8vo. Price 6 d.

Of the Fourth Sort is,

Reasons for passing a Bill, to incapacitate the Clergy, of what Denomination soever, from intermeddling with Affairs of State. Printed for J. Baker. 8vo. Pr. 6 d.

The Design of this Pamphlet is not only to prevent the Clergy's concerning themselves with Politics, but to insinuate the dangerous Consequences of their being employ'd or nam'd in the Commissions of Peace; nay of the Bishops having, as they have Time out of Mind, and to the Honour and Advantage of the Nation, the Benefit of Peerage and Votes in the House of Lords.

While I was writing this, a News-Writer of great Fame * gave me Expectations of something further on the Subject of the *Lutheran Principles*, of the same invidious Nature and seditious Tendency as *Dr. Brett's Review of the Lutheran Principles*, of which I have given your Lordship an Account in my Letter of the 20th^{ult}.

My Expectations were not balk'd, and I have all possible Reason to believe 'tis an Arrow taken out of the same Quiver; and that the Country School-boy, who pretends himself to be the Author of, *A Letter to the History of the Lutheran Church*, printed for John Morphew near Stationer's-Hall, 1714, 8vo. Pr. 6 d. is no other than the Reverend Thomas Brett, L. L. D.

* Post-Boys of Th. Nov. 11. and Sat. Nov. 13. 1714.

Rector of *Betteshanger* in *Kent*, and Author of that infamous Piece entitled, *A Review of the Lutheran Principles, &c.*

The main Subject of this new Pamphlet of Dr. Brett's, (for so, my Lord, I beg Leave to call it, altho' he would feign himself a *Country School-boy*, and prophanely applies to himself in the Title-Page a Passage of holy Scripture, *Out of the Mouths of very Babes and Sucklings hast thou ordained Strength, because of thine Enemies, that thou mightest still the Enemy and the Avenger*, Psalm viii. 2.) is, 1. To expose the Author of the *History of the Lutheran Religion*; and, 2. To shew the Opposition that there is between the Church of England and the Lutheran Churches in three Points, which he calls *fundamental* ones; as, 1. *Church Government*, 2. *The Ubiquity of the Body of Christ*, 3. *Consubstantiation*; in all which Points how grossly he has misrepresented the Principles of the Lutheran Churches, I shall, I hope, in a short Time, be able to shew to your Lordship's full Satisfaction.

I would beg Leave, at present, my Lord, to shew the seditious Nature and Tendency of it, The spreading of *Jealousies of the Danger of the Church*, for the Safety and Security of which His Majesty has given as full Assurances as is possible, both by His Declarations and royal Promises, to defend and maintain it, and more particularly by his ready Conformity to its Worship and Discipline.

In Pag. 19. he tells him, ' That with a Confidence, as he believes, peculiar to himself, he infers in p. 18. of his *History*, from the succinct but short History of the Reformation, begun and carried on by *Martin Luther*, which he has therein given us, *we may perceive the Doctrine of Luther to be agreeable to that of the Church of England, &c.* of whose Articles he afterwards has set down an Abstract, and declares it impossible for a sincere Member of the Church of England, whose Conscience is not fear'd with an hot Iron; who will

not shut his Eyes to Truth, or sow Pillows under his Arms, who will not prostitute his Faith for any worldly Advantage, or be carried away by every Wind of Doctrine, to perceive it.

In Pag. 20, &c. he would insinuate, that the Author of the *History of the Lutheran Religion* was so weak as to draw this Conclusion, That because we, as well as the *Lutherans*, differ from the *Roman Catholics* in some Points, that therefore we and the *Lutherans* are of the same Persuasion, which is far from being his Argument; and would insinuate, that this is a Debate where our Religion is at Stake, and whereon the Salvation of our Souls depends.

In Pag. 22. He most invidiously declares, 'That His Majesty has now changed his Religion.

The Author of the aforementioned *History* had said, Pag. 25. that *All the World knows King George to be a Lutheran*: But this pretended Country School-Boy says, 'I must beg Leave to deny the Assertion flatly. I own indeed, that *Prince George*, Elector of *Brunswick*, was a *Lutheran*, as all the World, I believe knows; but our present Sovereign King *George*, adds he, is a Defender of the Faith of the *Church of England* as by Law established. This is the Religion, adds he, he is bound by the Act of Settlement to profess, join in Communion with, and maintain against all Religions whatsoever that are opposite to it. This, and this only is the Religion he is bound by the Coronation-Oath to preserve: And sure these are Ties, adds he, strong enough to bind a Man of Honour, or a good Christian, and may be good Authority enough for me to declare, That His present Majesty is not a *Lutheran*, but a Member of the *Church of England*. If the Reasons I have, adds he, already given are not strong enough to convince you, I can have Recourse to his Temporal Interest. His Majesty is now King of England, and

and of Consequence it is his Interest to preserve his People in the full Possession of their Religion, Laws, and Liberties: This is the true Religion settled in *England*; His Majesty's Subjects believe that it comes the nearest to primitive Christianity of any Church in the World: And they had so great a Regard, adds he, to its Interest, as to pitch upon His Majesty for their Champion; and therefore I believe, adds he, the King hath too much Honour, and is by this time, I hope, too much an *Englishman* to act any thing to its Prejudice.

All which, my Lord, is very invidious and malicious, since no Ground has been given to imagine or suspect that the King ever had any the least Doubt of the Lawfulness of Conformity to the Church.

In Pag. 24, 25. He mentions 'the Popish Superstitions, which the Lutherans retain, as Images and Relicks in their Churches, Exorcism at Baptism, Private Confession, and the Wafer in the Eucharist; all which he believes however might be in the Power of a Convocation, consisting of an equal Number of Learned Men on each Side, to rectify and settle. But the main Obstacle, says he in Pag. 27. to a Reconciliation between Us and the Lutherans, is Episcopacy, which is, says he, an Order in the Established Church, which was founded by the Apostles themselves, and which continued ever since till the Calvinists and Lutherans abolished them.

This, my Lord, is a most false and malicious Reflection on the Lutherans, and has a Tendency to make it matter of Fear and Suspicion, that the King being a Lutheran, cannot be by Principle a Friend to Episcopacy, but may seek Occasion to abolish it here in due time; whereas nothing is more certain, (as I hope to shew your Lordship very fully and clearly) than that the Lutheran Churches have Bishops both Name and Thing; Bishops in the Kingdoms of Denmark, Norway, and Sweden, and Superintendents (who have all that the Church of Eng-
land

land makes essential to the Order of Bishops) in all other *Lutheran Churches*.

In Pag. 28, &c. he again most invidiously and falsely slanders the *Lutherans* as Enemies to *Episcopacy*; and insinuates as if there never could be an Union between *Us* and the *Lutherans*, unless we would consent to *abolish Episcopacy*. ' Their temporal Interest, ' (says he) being so linked in with their natural Aversion, that they cannot upon any Account yield ' to establish *Bishops* among them.

His Reasons, my Lord, for this Slander, are as weak and groundless as the Slander it self is: ' For ' all those Lands (he says, p. 28, &c.) that in the ' Times of Popery did belong to that Order, are ' now dispersed among the *Laitie*; and tho' *Episcopacy* be revived, all those Estates must be resumed: ' So that all the present Proprietors must use their ' utmost Interest and Endeavours to prevent their uniting upon those Terms; and we know very well ' that it will be impossible to accomplish it without ' the Concurrence of the *Civil Power*. And to do this ' he adds it necessary, that the Proprietors should ' restore those Lands, or grant an Equivalent instead ' of them

This, my Lord, is already done, there being a Maintenance provided for the *Lutheran Bishops* and the *Superintendents* sufficient to support the Dignity of their Office, without any Restoration of the Lands formerly belonging to the Popish Bishops, and given to superstitious Uses.

In Pag. 38. he insinuates what I believe has never entred into the Head of His *Majesty*, or any of the *Ministry*, and which, I believe, is his principal Aim in this Pamphlet, as I have shewn your Lordship, seems to be of his *Review of the Lutheran Principles*, that *Alterations and Innovations* are intended to be made in our *Ecclesiastical Constitution*, declaring in so many expresse Words, ' That the Church of England ' coming the nearest to Primitive Christianity, and ' being

‘ being the most agreeable to the Doctrine of the
 ‘ Gospel of any Church in the World, (as indeed
 ‘ the *Lutherans* readily allow) *we cannot therefore ad-*
 ‘ *mit of any Alterations or Innovations.*

Nor can I omit here reciting to your Lordship some Passages out of a seditious Paper, which is vented twice a Week to inflame the Minds of the People with Prejudice against His Majesty’s Administration. I mean, my Lord, the *Examiner*, who under the Names of *Faction* and *Whigs*, would render all such as have approved themselves all along Friends to the *Settlement of the Succession of the Royal Family*, while the Pretenders Advocates had not only the Boldness to revile them, but also to encourage the playing of *Treasonable Tunes*, drinking *Treasonable Healths*, and publishing *Treasonable Books*.

He expir’d, my Lord, with his Patron and Advocate, a little before Her late Majesty’s Death, but has revived again with greater Insolence than before, and casts abroad his Venom with greater Virulence.

In his *Examiner* from *Wednesday Nov. 10. to Saturday Nov. 13. 1714.* he says, ‘ It would argue either
 ‘ *Folly or Madness*, or both in me, to pretend to
 ‘ guess where the *Absurdities, Contradictions, malign-*
 ‘ *ant Railings, Aspersions, and Defamations of these*
 ‘ *Whigs will end.*

And again quickly after he falls foul in a most virulent manner on one upon whom His Majesty has bestowed one of the greatest Posts of Trust in the Government, for his unshaken Fidelity in former Times, and firm Adherence to the Succession of His Majesty’s most Illustrious House. ‘ Is it not a very
 ‘ whimsical thing, says he, to imagine a great Man,
 ‘ who, at the Top of Preferment, had purchased him-
 ‘ self the Title of a *Wit*, by assuming the *Works* of
 ‘ other Men, and obtained the Dignity of a P-----,
 ‘ by stealing other Men’s Projects; I say it is an odd
 ‘ thing to see this *Wretch*, in Defiance of *Modesty*
 ‘ and *Humility*, Virtues estranged from his Blood
 ‘ and

* and Family, cocking his *Chin*, and turning up his
 * *Snout* in Contempt of such Men, by whose real
 * *Merits* he was undeservedly advanced; when at
 * the same time he is studying to raise the sanctify'd
 * *Kn---* of his *Faction*, and *brow-beat* Religion and
 * *Generosity* out of Countenance?

But it is not enough to spit his Venom against a
 single *Minister*; the *Ministry* in general must have a
 Lash from his virulent Pen; and though His Majes-
 ty has made Choice of them to do him and the Na-
 tion Service in those high Posts, he would most scan-
 dalously insinuate, that they aim at nothing else than
 the aggrandizing and enriching themselves at the Na-
 tion's Expence. 'Do we not see these *State Ants*, adds
 * he, already at the *Old Work* of carrying the Wealth of
 * the Nation to their own Heaps; forgetful of the
 * *Plague* and *Drudgery* of those, who like *Passive Asses*
 * have born the Heat and Burthen of the Day; while
 * pretended *Patriots* for their Country, *Generals*, *Ad-*
 * *mirals*, &c. have agrandiz'd their own Fortunes by
 * Theft, Rapine, Piracy and Plunder, and the Go-
 * vernment looking all the time as if it were on
 * Fire, surrounded with Thieves and Robbers, un-
 * der Pretence of extinguishing its Flames; and
 * yet we have such *Patricides* among us, as are
 * wishing and longing for this miserable Condition
 * again: Such abandon'd *Wretches*, as would sacri-
 * fice themselves in the Ruines of their own Coun-
 * try to have their *Revenge* on their Neighbour.
 * These are the *Cyclops* of *Lucifer*, fit for nothing
 * but to prepare *Instruments* of *Vengeance*.

His Majesty declared at his first Appearance in
Council, or Sept. 22. 1714. 'that he took that Occa-
 * sion to express to them his firm Purpose to do
 * all that was in his Power for the supporting and
 * maintaining the Churches of *England* and *Scotland*,
 * as they are severally by Law established; which he
 * declared he was of Opinion might be effectually
 * done without the least impairing the Toleration

al-

' allow'd by Law to Protestant Dissenters, fo
' agreeable to Christian Charity, and necessary
' the Trade and Peace of this Kingdom.' And
for the publick Satisfaction they desired that it
might be made publick, as it was presently after
to the general Satisfaction of the Nation; yet that
Scribler says in the foremention'd *Examiner*, ' That
' the Indulgence which has been given to weak
' Brethren has been no ways agreeable to national
' Policy. The Consequence thereof is, that it ought
not to be continued. But he would not speak out
himself, because he possibly knew that was intended
to be done largely in a set Pamphlet for that very
purpose; for in his next Libel * he advertises a
Pamphlet entitled,

*Reasons for the Law to prevent the further Growth of
Schism; shewing that Indulgence granted to the Dis-
senter is dangerous both to Church and State.
The Second Edition. To which is added, the Votes
of the Honourable House of Commons, Febr. 25.
1662. upon reading his Majesty's Gracious Declara-
tion and Speech. Price 6 d.*

Which was accordingly publish'd the next Day, by
Mr. J. Roberts, near the Oxford-Arms in Warwick-
Lane.

His next Libel, † My Lord, is still more virulent,
false and groundless. He tells two ridiculous Stories,
one of a private Conversation which he had with
some Gentlemen and Ladies, who perhaps to their
Tea, added some little Scandal on the Memory of
her late Majesty. The other, of I know not who,
that meeting Dr. S———l lately in the Street, gave

* *Examiner*, Numb. 5. from Saturday, Nov. 15. to Wednesday
Nov. 17. 1714.

† *Examiner*, Numb. 5. from Saturday, Nov. 15. to Wednesday
Nov. 17. 1714.

him a *Curse* after he was past him; and would from hence conclude, that the whole Body of the *Whigs* make it the common Topick of their Conversation to cast indecent Reflections on her late Majesty, and are profess'd Enemies to the Church.

According to this Scribler's Notion, *My Lord*, we might accuse the whole Body of the *Tories* as Enemies to the Succession in his Majesty's Royal Family, because some of them have had the Impudence to publish some Treasonable Books against it, (a) others to have delighted in a Tune, (b) to have drank Healths, (c) and to have utter'd such contumelious Expressions against the King and his Family, (d) as plainly shew'd they were Enemies to the *Hanover Succession*; But, *My Lord*, as this would have been manifestly unjust, so the *Whigs* were far from being guilty of fixing such a false and groundless Reflection on the *Tories* in general, but were very

(a) 1. *Jus Sacrum*: Or, a Discourse shewing that no one ought to be dispossest'd of his Right of Inheritance, on Account of his Religion, 8vo, 12mo. for J. Baker, price 6 d. 2. *Memoirs of the Chevalier de St. George*, 1713. 8vo. pr 1 s. 3. The late Bishop of Carlisle's Speech against the Deposition of Kings, and in Vindication of Hereditary Right and Lineal Succession to the Crown of these Realms, 1714. 8vo. for J. Morphew, pr 3 d. 4. The Hereditary Right of the Crown of England asserted, Fol. for R. Smith, 1713, pr. 12 s. (b) The King shall enjoy his own again. (c) Some under the Name of King James III. others under Disguises, as *Three Pounds Fourteen Shillings and Five Pence*, meaning the Pretender under the Title of King James III. Lewis IV. King of France, and Philip V. King of Spain. The Widow and the Fatherless. The Queen's nearest Relation. The Duke of Lorrain and his new Guests. (d) Calling the King, instead of Elector of Brunswick, Elector of Broomstick, wishing that her late Majesty might be deliver'd, tho' it were of a *Monkey*, to prevent the King's Accession to the Crown, representing him one while as a *Papist*, another while as a *Presbyterian*, giving out that Mr. *Lesty* had converted the Pretender to the Church of England, and that we had then no need of an Unnecessary *Come-over*, and branding the Settlement of the Succession in his Majesty's Family, by the Name of King William's cursed Legacy.

free in calling such *Tories*, as they knew were well affected to His Majesty's Succession, *Hanover Tories*.

It is well known to every Body, *My Lord*, that the Generality of those, whom his Majesty has chose to be his *Ministers*, are such as have of late, by the *Examiner* and his Party, been distinguish'd by the Name of *Whigs*, which was accounted a Mark of Ignominy and Disgrace *then*, and by Parity of Reason should be esteemed a Mark of Honour *now*; yet it is unaccountably strange that this Scribler should have now the Insolence to treat them after such an infamous manner. It is so remarkable for its Virulence, that I beg leave to recite it to your Lordship, since it insinuates that they are utter Enemies to all *Religion* and *Government*, and particularly to His Majesty and the *Church*, which he would insinuate they intend to ruin.

‘ Let us but consider, *says he*, the natural *Temper* and
 ‘ *Genius*! of the *Faction*, we shall find that in Activity
 ‘ they go beyond the *Jesuits*, restless and proud as *Lucifer*,
 ‘ and in *Hypocrisy* as compleat and zealous as a
 ‘ *Pharisee*. Whoever reads the Histories of Nations
 ‘ where they have had any thing to do, will find
 ‘ this Character is true; and for their *Fidelity* to
 ‘ Princes, I remember these Words of a *Royal Author*,
 ‘ Believe me, saith he, who have try'd them, that you
 ‘ shall find more Faith among Highland Thieves and Rob-
 ‘ bers, than in this Faction! They are true Serpents;
 ‘ if they can but get their Heads in, they will soon
 ‘ wind their Bodies into the Establish'd Church; and
 ‘ what the Church loses, the Crown loses, whenever
 ‘ the *Whigs* and their Patrons shall please to take the
 ‘ Privileges of one and the Prerogative of the other
 ‘ from them. And there are some among them un-
 ‘ derstand this so well, that they leave no Stone
 ‘ unturn'd to bring about their Designs; for which
 ‘ Purposes do we not see *Gabal* and *Ammon* and *Ama-
 ‘ leck*, Legions of the *Sectaries*, like the *Locusts* of
 ‘ *Egypt*, swarming amongst us, and joining Heads

and Purses together? These in the *Exuberancy* of their *ill-grounded* and *misguided Zeal*, broach new *Doctrines*, inconsistent with every thing but the *Anarchy* they aim at. He understands but little of the *Constitution* of the *Establish'd Church*, and the *Law* of his *Country*, that seeth not *Atheism*, *Infidelity*, and *Prophaneness* at the *Bottom* of all this, wherein we see embarking *covetous Churchmen*, *ambitious Courtiers*, *hypocritical Citizens*, *mistaken Zealots*, old *Sinners*, but young *Saints*, with their *pedling Levites*, whose *Work* it is from *House to House* to blow the *Bellows* round the *Nation*; all which employ their *Talents* to draw in many of the *Gentry* who mean well, and though they are not in the same *Opinion* with them in religious *Matters*, yet *side* and *vote* with them; and with these *Syrene Charms*, they *held* several that are otherwise *honest publick spirited Country Gentlemen*: So that it is from this *malignant Ulcer* of *Whiggism* most of the ill *Humours* of the *Kingdom* flow.

The *Leaders* of this *Faction* having fallen from their *Interest* in the *House of Commons*, during the *latter* and *most glorious Part* of the *Reign* of *Queen ANNE*, common *Cunning* tells 'em now they must *strike in* with the *Men* of the *Court*, to build new *Fortunes* upon the *Ruin* of the *Church*, and the *impoverishing* the *Nation*, if they mean to be *Great* and *Govern*; which cannot be more readily done, than by becoming *Enemies* to those who profess themselves to be the true *zealous Members* of the *Establish'd Church*; and hearty *Friends* and great *Sticklers* for those who will exchange their old *Fundamentals* for a *modern*, or *new-fangled Faction* of *Church-Men*, call'd *Men of Moderation*: Which brings me to take *Notice* of a *Maxim* held by these *Machiavels*, which is, That the *Power* of the *Church* and that of the *Prerogative* must sink together. 'Twere but vain to say more, to shew the grand *Probability* of it, and of the *Debasement* or *Ruin*

of

of *Monarchy* it self, if the *Whigs* can finish what they have projected, and what may be naturally supposed to result from their *Principles*, which I think is already recorded in *undelible bloody Characters*.

Why else do they suffer such severe *Reflections* to be printed and publish'd against the strictest *Members* of the *Church of England*, as well *Clergy* as *Laymen*? Why have divers *Transactions* of late been solely imputed to them, and they represented as *Papists*, *Jacobites*, *Friends to the Pretender*, and *Enemies* to the present *Succession* in the illustrious *House of Hanover*, if the Design was not to render them suspected by His Majesty King *GEORGE*, and to exasperate *Mens Minds*? Why are they so often slander'd, as if they drove on an Interest, as *Churchmen*, prejudicial to the lawful Right and Title of the King now upon the *Throne*, and the common Interest of the Nation? What mean all those *Suggestions*, if they mean not to prepare the King with *Prejudices* against the much better Half, and most loyal of His Subjects, since they could not effect it during the last *Reign*? And why so great a Zeal against them among the *Whig-Leaders*, who can own nothing of *Religion* save what they take up for *crafty Ends*; but because they well know there is no way to engross the *royal Favour* to themselves, but by keeping out what *Churchmen* they can from the *Presence*, which our late glorious *Defender* would never suffer? This is the Reason why they are so violent in their Endeavours to create *Misunderstandings* and *Divisions*, and to render it as impossible as may be for those late worthy Patriots of *Church and State* to do any more Service for the *Publick*, and so by taking away their Reputations, make them unable to defend themselves, with the People, against the plotted Outcries of a *Faction*.

We have had sharp and severe *Precedents*, sufficient enough to instruct us and our *Posterity*, to judge that no *Security* can be too great when popular
Clouds

' Clouds and Heats gather and melt in the Sky ; and
 ' when there is a visible Storm ready to fall, for who
 ' can think otherwise when the Party treat the
 ' Church after this Manner ? and to what End is
 ' this, if it be not to alienate *Her* from the Affection
 ' of Her Prince, and Her Members from any *Ad-*
 ' *ministration* in the Government ? They well know
 ' 'tis a little too dangerous and early, for any of the
 ' *Faction* to open his Mouth yet a while against the
 ' King, as it is too flagrant the very same Set of
 ' Men did with *Violence* against their late most *Graci-*
 ' *ous* Sovereign, who had heap'd up Favours upon
 ' them, which met afterwards with nothing but un-
 ' grateful *Revilings* : They are now otherways em-
 ' ploy'd, for being flush'd with the Success they have
 ' got, of baiting the *Church*, they are more hardy
 ' than the *bold Fellows* of *Forty One* : They are not
 ' for going on *moderately*, as their old *Tutors* did for-
 ' merly by Steps ; they declare at once for *letting loose*
 ' the *golden Reins* of *Discipline* in the *Church*, dissolve
 ' all the *Nerves* and *Sinews* of her *Strength*, and let
 ' *Schism* flow in like a *Torrent* ; there shall not be
 ' a Word nam'd then of *Persecution*, or any *Set* of
 ' *Dissenters* stand in need of a *Toleration* ; but instead
 ' of one *Priest*, there shall be three or four *upstart In-*
 ' *sulters*, to play the *Devil* for *God's sake* in every Pa-
 ' rish.

But not content with casting this virulent Slander
 on them, he proceeds in his next Libel * to accuse
 them in a most opprobrious Manner of joining in
 Concert with the *profest Dissenters*, ' which, he adds,
 ' should at this present Juncture awaken every Mem-
 ' ber of that pure Church to stand upon his Guard. '
 And would insinuate, that Endeavours are now using
 to procure such a House of Commons as will effec-
 tually ruine the Church. One Part of our dissenting

* *Examiner*, Numb. 6. from *Wednesday*, Nov. 17. to *Saturday*,
 Nov. 20. 1714.

Brethren (*viz.* *Presbyterians*) he says it is evident,
 ' have continued from their first Rise to this present
 ' Time a turbulent and discontented Faction, which
 ' no Favour or Encouragement could oblige, daily
 ' crying out *Persecution, Persecution*, and cheating the
 ' People with an *outside Sanctity*, and a *pharisaical*
 ' *Form of Government*.

These, my Lord, are not only malicious, but
 uncharitable Suggestions of our *Dissenting Brethren*,
 whose *scrupulous Weakness* it becomes us rather to o-
 vercome with a Spirit of Meekness, than exaspe-
 rate and heighten with such uncharitable Revilings:
 And after having given an Account of what was
 formerly done under Pretences of further Refor-
 mation by some *bigotted Embassadors*, would suggest
 that our present *Dissenting Brethren* are of the same
 Temper and Spirit; concluding (with Allusion to
 the Opposition made by them against the late *Bill*
for preventing the Growth of Schism, which he would
 insinuate is intended to be endeavour'd to be repeal-
 ed the next *Sessions of Parliament*) ' That it is not
 ' *Liberty of Conscience* that they stickle for so much,
 ' but *Liberty of Dominion*.

I have this, my Lord, to add further with relation
 to the ill Tendency of the aforementioned Book of
 Dr. Brett's, *viz.* his *Review of the Lutheran Principles*,
 that it has been the Occasion of another Half-penny
 Libel entitled, *An Account of King George's Religion*;
 the Design of which is to shew the Difference that there
 is between that of the Church of England and the *Luthe-
 ran Religion*; for which the Printer and Author have
 been apprehended, as the Author of the *Weekly*
Packet for this Day tells us, who after he has menti-
 oned the Name and Habitation of the Constable
 that took up the said Printer's Wife, adds, ' That
 ' she has a good Action at Law against the said
 ' Constable, tho' the Warrant was back'd by a Ci-
 ' ty Justice of the Peace'; thereby encouraging o-
 thers to continue to print and publish such seditious
 Libels,

Libels, notwithstanding the late Order of Council to the contrary.

I shall take up no more Scandal, but humbly beg your Lordship's Pardon for diverting so much of your Lordship's Time, and abusing your Patience so long; and beg Leave to conclude with my hearty Wishes that your Lordship's late most seasonable Letter to the Lord Mayor of this City, "Wherein
" your Lordship is pleas'd to thank him, and other
" Justices, for their Care in suppressing Riots, and
" taking up Vagabond People for selling loose and
" seditious Papers, and signify His Majesty's Com-
" mand to continue to put the Laws in due Exe-
" cution, together with His Majesty's Order in Coun-
" cil of the 16th Instant to the same end, may
" have its due Effects, not only here, but through-
" out the whole Kingdom; that His Majesty's
Reign over us may be long, happy, and peacea-
ble; and that your Lordship may long continue to
do His Majesty and your Country Service in that
high Post, which your true Merit and former faith-
ful Service have advanc'd you to, and that our
Church and Nation may again be the Glory of the
whole Earth.

16 MA 61

I am,

My LORD,

London,

Nov. 20. 1714.

Your Lordship's most obedient,

And most humble Servant,

R. W.

